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CONTENTS

	PAGE
EDITORIAL:	
The Body Follows The Mind	... 1
NOTES:	
Benefits of Sun-Bath	... 2
Betel Chewing	... 3
Balanced Diet	... 4
Philosophy of Life	... 4
HEALTH:	
Care of the Feet of the Diabetic	... 4
Precepts for Practice	... 4
A Daily Doze for the "Over-Forties"	... 5
The Neem—Giver of Health	... 5
Asthma—The Bronchial Type	... 7

It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIAL

The Body Follows The Mind

Man is not only a biological or mental being with thoughts and ideas but a spiritual being.

Use the body as a temple of God; use it not as a vehicle for sensual enjoyments without any heed to reason and prudence.

To attain self-realisation you will have to become absolutely free from passion and egoism, and rise above love and hate, attachment and repulsion.

God reveals Himself to every one daily in diverse ways but he sees Him not on account of delusion.

This delusion is due to the condition of the mind.

The mind has not been trained to use the body as a temple of God.

God is neither in Heaven nor down below, but in every one everywhere.

To realise this you will have to become abslolutely free from passion and egoism, and rise above love and hate, attachment and repulsion.

Intense passion, hatred, long standing bitter jealousy, corroding anxiety, fits of hot temper actually destroy the cells of the body and induce diseases of the heart, liver, kidneys, spleen and stomach.

Every cell in the body suffers or grows, receives a life impulse or a death impulse, from every thought that enters the mind, for you tend to grow into the image of that which you think about the most.

The physical body is the mould, as it were, made by the mind for its own enjoyment, for its out-pouring of its energy and thereby gaining different experiences of this world through the five channels of knowledge, the five organs of perception.

The body is really our thoughts, moods, convictions and emotions objectived, made visible to the naked eyes.

It is thought activity that causes changes.

Every change in thought makes a vibration in your mental body and this when transmitted to the physical body causes activity in the nervous matter of your brains.

The body with its organs is no other than the mind. The mind contemplating upon the body becomes the body itself and then enmeshed in it is afflicted by it.

It is the mind that transacts all business and is the highest of bodies.

Even should this gross body be dissolved, the mind will assume fresh bodies to its liking very quickly.

When the mind is turned to a thought and dwells on it, a definite vibration is set up tending itself to repeat to become a habit, to become automatic.

The body follows the mind and imitates its changes.

If the mind thinks of anything, the body prepares itself immediately and shows external signs.

Fear, anxiety, grief, cheerfulness, hilarity, anger, all produce their various impressions on the face.

During moments of great joy, the severe pain caused in the body by violent fits of temper causing

serious damage to the brain cells, throwing poisonous chemical products into the blood, producing general shock and depression, suppressing the secretion of gastric juice, bile and other digestive juices in the alimentary canal, draining away your energy, vitality, inducing premature old age and shortening life, entirely ceases, as the mind is taken away from the body, from the seat of the pain.

The power of suggestions and their influences on the minds with imaginary fears of all kinds is very great.

Giving wrong suggestions to the mind is a terrible disease, a dangerous poison causing dangerous microb to enter into our lungs.

Knowledge comes through contact with objects. The objects come in contact with senses. The senses are linked to the mind.

Indryas are connected with the mind. Indryas are connected with the corresponding centres in brain.

Due to the actions of the indryas reflections are produced in the mind.

Indryas should be controlled.

There are six ways of controlling the Indryas.

Through vichara, by will-force, by retention of breath in pranayama, by restraint, by abstention by vairagya and yoga.

Perfect control can be made only through vichara.

We must realise that there is nothing outside us. This can be done only by controlling our thoughts leading to the control of the body which follows the mind.

Mind is an effect of ignorance.

It is filled with delusion. That is the reason why it deceives and tempts you. It makes you go astray.

If you can destroy the cause of the mind-ignorance by Knowledge—Knowledge of the Supreme—Self-annihilation of the mind will take place.

The sense of ignorance is in the mind of man.

In the life of the human being, cognition, desire, and action are inseparable.

Right desire, Good Feelings, Deep and High emotions, Noble Ethics all should be developed.

If Right Knowledge is the head, Right Love is the heart, and Right Action is the limbs, of organic, psycho-physical, bodily-mental life.

Love, devotion, even genuine love human, infinitely more Love Divine, is the Joy of Life.

NOTES

BENEFITS OF SUN-BATH

(*Sri Swami Sivananda*)

Sun is the source for energy and power. You derive energy and power from the sun. If the sun does not shine for a day or two on account of clouds your vitality gets at a low ebb and you are not in good spirits. Flowers, plants, animals and men rejoice as soon as the sun rises in the horizon. Sun supplies energy to all plants and living beings and yet its energy is not exhausted. Its energy is inexhaustible because it derives its energy from the inexhaustible source—Atma, sun of suns.

The rays of the sun bestow on us wonderful health. The Rig Vedas have glorified the rising sun. The Ayurvedas have extolled its efficacy. The Rishis have sung its praise in a variety of ways. The Tantras sing its glory in the Mantra "Jaba Kusum Sankasham—The rising sun is as red as the Jaba flower.

Build your house on the western bank of a river, lake or tank. Then you will enjoy daily the reflected light which is more beneficial and potent than the direct rays. The rays of the rising sun are blessings from God for the preservation of health as well as for the cure of diseases. The rays of the sun possess anti-septic and germicidal properties. Expose your blankets, bed-sheets, pillows and mattresses to the sun once in fifteen days. In the rays of the sun you will find a cheap and an easily available tonic, a disinfectant, antispetic and a potent germicide.

Sunlight as a healer of leprosy and various other skin diseases was known to the ancients. The ancients built temples dedicated to the Sun. The temple of Konarak was built upon a tradition that Samba, the son of Sri Krishna was striken with leprosy because he saw his father in the act of connubial pleasure. When entreated to be forgiven Krishna asked Samba to worship the sun in order to be freed of the loathsome disease. Accordingly he did so and was cured. In Egypt the Sun God Ra; in Greece Apollo; in Phoenicia the Sun; and in Syria the Sun and the Moon were worshipped. In France and Germany the peasants even now take off their hats. In India the Martanda Mandir in Kashmir; the sun temple at Vikrampur, the Surya Kund of Benares are further examples of the deities of the sunworship. There is a Vrata called Surya-Vrata when people do not eat fish and take simple and unsalted food. The sun is worshipped and looked by bathers in the morning with Sloka "Jabakusuma Sankasam", etc.

There is a system of physical exercise called Surya-namaskar and Raja Saheb of Aundh is a great propounder of it. The Prince of Aundh like his father is a great votary of Suryanamaskar. Recently at the request of the students at Bangalore he has demonstrated the Suryanamaskar in many colleges there and explained its benefits. Do Suryanamaskar in the early morning. The morning sun gives out ultra-violet rays; so also the evening sun. If persons suffering from leprosy and other skin dseases strip themselves of all clothings and remain naked till their body is properly tanned, then the sun rays will penetrate their body and work their wonders. Only the head must be protected from the sun. Besides leprosy, tuberculosis, rheumatism, obesity, anaemia, neurasthenia, eczema, colds, coughs, rickets, diseases of the teeth, etc., are also treated with sun rays.

Wear a thin light garment and walk in the western bank of a river, sea, lake or tank early morning at sun rise. Run also. You will doubtless enjoy a sun-bath. Practise Asans and physical exercises. Expose your mouth to the rays of the rising sun. Open it widely. Let the rays penetrate your nostrils also. Close your eyes when you expose your mouth. Have sun-bath on closed eyes for two or three minutes. This will remove short sight. Practise deep-breathing exercises and pranayama. The various parts of the body should receive regulated sun-bath. Turn the body frequently.

Bask in the sun. Expose your body to the rays of the sun for a short time. Lie down on the ground on a blanket or lie on a cot. Expose your back to the rays of the sun. If the rays are very hot cover your back with a green plantain leaf. Remain for fifteen or thirty minutes till you perspire freely. This is useful in lumbago and rheumatism and diseases of the skin.

The Rishis and sages of yore who had knowledge of the rays of the sun revealed the mysteries of the sun and its beneficial rays and the uses of the radiant energy of the sun. You care not to read and learn them. You want to borrow everything from the West. What a sad lamentable state! Study Aditya Hridaya daily. Perform Suryanamaskar daily. Give Arghya to the sun at the time of Sandhya. You will have wonderful health and high standard of vigour and vitality. Even in the West doctors are using the rays of the sun as a powerful therapeutic in the treatment of diseases. They call

this as Helio therapy. In Sanatoriums in Alps the consumptive patients are directly exposed to mild rays of the sun. In olden days in India babies with bare bodies were put in the cradle exposed to the rising sun. In California boys and girls now take sun-baths. They swing in the open air with bare bodies in specially constructed swings.

Whence comes the mysterious power in the sun which causes the seeds to germinate and the flowers to turn into fruits? Whence comes the radiant energy in the sun which bestows wonderful health, power and vigour to living beings? Whence in the sun comes this power to heal? Whence comes in the sun the vital energy that invigorates and galvanises the young and rejuvenates and vitalises the old? Whence comes in the sun this vegetative vigour which enables the plants to synthesise the vitamins? The sun derives its power and energy from Atma or the Eternal or the Absolute, the Sun of suns, the Light of lights, the source for everything, the first cause of all causes, the storehouse of all energies. He willed. The sun came into being to bestow health and happiness to all beings.

Repeat the twelve names of the Sun at sunrise: "Mitrayai Namah, Ravaye Namah, Suryayah Namah, Bhanuvai Namah, Khagaya Namah, Posshanave Namah, Hiranyagarbhaya Namah, Marichiyai Namah, Savitraya Namah, Adityaya Namah, Bhaskaraya Namah." He who repeats this before sunrise early in the morning will possess wonderful health, vigour and vitality. He will be free from any kind of the diseases of the eye. He will have powerful eyesight. Pray to the sun in the early morning before sunrise: "O Lord, Suryanarayan, the eye of the world, the eye of the Virat Purusha, give me health, strength, vigour and vitality." Offer Arghya to the sun in the three Sandhyas (morning, noon and sunset).

Repeat the prayer of the Isavasya Upanised. Slokas 15 and 16:—"The face of Truth is covered by a golden vessel. Remove, O sun, the covering, for the law of Truth, that I may behold it." "O Pooshan (Sun nourisher), the only seer (whole traveller of the heavens), controller of all (Yama), Surya, son of Prajapati, disperse thy rays and gather us thy burning light; I behold thy glorious form, I am He, the Purusha within Thee." In the words of Yajur Veda "O Sun! Sun of suns! You are all-energy, give me energy; you are all-strength, give me strength; you are all-powerful, give me power."

I always prostrate before the Sun God, the beautiful Lord of the world the immortal, the quint essence of Vedanta, the auspicious, the absolute knowledge, the All-full Brahman, Lord of the Devas, ever pure, the one true consciousness of the world, the Lord of Gods and men, the preceptor of Devas, the crest jewel of the three worlds (Bhu, Bhuva and Svah), the form of the heart of Vishnu, Brahma and Siva, the dispeller of darkness and giver of light.

BETEL CHEWING

The habit of chewing Betel is prevalent among 90 p.c. of the population of India and among all communities—Hindus, Mussalmans and Christians. Betel and nut with cocoanut or some fruit or other, more especially the plantain, are given as offerings to Hindu deities in temples and as a mark of etiquette on marriage occasions and during visits by friends, and relations in Hindu households. During Mahommadan rule, Betel and ATHAR used to be served at the Badsha's Durbar. Betel is chewed generally after the principal meal in the day with nut, chunam, and spices. It is not missed in the night either. Unfortunately, now-a-days, betel is chewed by a good number of men and women incessantly, almost all the 24 hours of the day and is intended to serve as food to appease hunger and as water to quench thirst. To add to this, the dried leaf of tobacco is taken, and though tobacco is tabooed by Brahmins, it has of late slowly gained entrance into their households, the modern generation using it freely.

Now, what are the properties of these substances? Betel or Piper Betel (Sanskrit-Tambulam, Tamil-Vettalai) is according to Ayurveda, "pungent, bitter, spicy, sweet, alkaline astringent, a carminative, a destroyer of phlegm, a vermifuge, a sweetener of breath, an ornament of the mouth and a kindler of the flame of love". Areca catechu (Sanskrit-Guvaka, Pagu, Tamil-Pakku) is both "astringent and diuretic." The unripe fruits when not dry in their interior have intoxicating properties and produce a mild headache and giddiness in some. The lime is added to stimulate salivary secretions and stain the mouth red. Lime is a strengthener of bones." Tobacco contains a poison called nicotine and is said to produce an exhilarating effect. Spices and cardamoms are taken to produce a pleasant odour.

The Hindu Sastras permit betel chewing moderation and never more than three times a day. It is said that in the mornings more of nut and less of betel and chunam, should be used, in the noon, more of chunam and less of betel and nut and in the night more of betel and less of chunam and nut; and that the first flowing secretion should be spit out. Betel chewing is intended for only those leading a marital life, to rouse their passions and make the couple appear charming and beautiful. Betel leaf with chunam, pepper and dried ginger is generally used as a carminative for infants and children in the form of decoction. But, bachelors, widows, sanyasis and those who perform penances are forbidden from using betel-leaf. A Sanskrit *Sloka* says that if they do chew betel, they must be held to have eaten cow's flesh. Another sloka gives the bad effects of over-chewing betel which when translated means:—

"The whole body, eyes, hair, teeth, and ears will get weakened by over-chewing."

"Those suffering from fever, those with dried mouth with scanty blood, with fits of fainting and with eyetroubles and weaklings should not chew betel"—

That is the substance of another sloka.

The deleterious effects of tobacco have been described by a Vaidyar in these words:—

"It will mar the effects of medicine, it will cause dryness in the mouth, will cause depression, induce biliousness, destroy the semen; so none should use tobacco".

So much, according to Ayurvedic and Siddha systems of medicine. According to the Allopathic system of Medicine, the following ill-effects are produced by habitual and excessive betel chewing.

1. TEETH:—"The teeth are stained deep red and the deposits are found to contain lime, nicotine, and organic matter from the betel and nut. Attrition of the enamel and exposure of the dentine are usually noticed in inveterate betel chewers. The attrition produces a sharp edge in the teeth and this in turn irritates the mucous membrane of the tongue and cheek."

2. GINGIVAL MARGIN (Gum):—"It is definitely inflamed in excessive betel-chewing. The term excessive is applied to those cases where more than five chews are indulged in daily. The gingival trough contains a sediment of lime and nicotine and in mouths which have a tendency to collect tartar, excessive betel chewing accelerates tartar deposition."

3. ORAL MUCOUS MEMBRANES:—"It is definitely thickened in excessive betel chewing. The mucous glands are hyper-tropied (swollen) in the early stages and sclerosed (Hardened) in the later stages".

CARCINOMA is a dreadful disease. The incidence of carcinoma amongst the betel chewing population is well marked. Carcinoma is greater amongst the races inhabiting the West Coast of India, the Malayalees. The Sinhalees come second and the Tamils, third. "In 94 per cent of the cases of carcinoma of the cheek tongue and lip, a history of excessive betel chewing was obtained"—that is the verdict of a Doctor-Dentist who collected statistical data in Ceylon, recently.

We therefore warn betel chewers of the danger of cancer of the cheek, tongue and lip, resulting from long over-indulgence in betel chewing. Betel chewing should be as much dreaded and shunned as alcohol-drinking.

—*Dayalbagh Herald.*

BALANCED DIET

For proper growth, maintenance and repair, our body must have a particular type of nutrition and combination of foods. For example, the bones require mineral salts; the muscles proteins and vitamins etc. Therefore, our diet should be a mixed one containing all the constituents of food in their correct proportions and yielding enough calories to satisfy hunger. Such a diet is called a "Balanced Diet" and as a general average, it should contain :—

Proteins	...	75-85 grams
Fats	...	55-65 grams
Carbohydrates	...	450-550 grams
Calories	...	2600-3000 calories
Calcium	...	0·4-0·8 grams
Iron	...	10-12 Milligrams
Vitamin	...	A 1500-5000 International Units
Vitamin	...	C 30-50 Milligrams
Vitamin	...	D 400-800 International Units

PHILOSOPHY OF LIFE

(Dr. Heinrich Krause, K.C.G.

(Member, British Institute of Philosophy)

The natural man is born with a set of five senses which make him conscious of and in this material world but the degree of his consciousness is in proportion to the development and perfection of these senses. The body is not the real man, the real man is the thinker, the knower, the soul. The senses of the soul are superior to those of the body.

We are all adventuring forth out of a world wherein personality is the central control, into a world of abstract forces, radiating towards abundant life, the source of Health and joy, without a co-relationship between an inner world and a practical everyday outer world, there can be no true or lasting health and wholeness.

Animals in their primitive state, live entirely in this inner world. They translate the impulses, they register within themselves, into immediate action. Hence there is no sickness, as we humans understand disease. This is because the feeling centre of the animals is oriented in what is called the unconscious state. Health is adjusted automatically on accout of there being no personality control to interfere with direction concerning conscious choice. They obey the drive of what is called instinct. Consequently there is no hiatus between life, the source of power and its instrument the animal creature.

But with man a very different state of affairs prevails. Man begins to leave the instinctive state when he begins to cultivate his servants, the five senses. He then enters into a conscious feeling he himself is the control source of his power, that he is able to choose his tastes and make his preferences. At his juncture of consciousness in Man's evolution the problem of evil begins. The word, evil comes from an inelanic word of Anglo-Saxon origin, meaning ill, unhealthy. As the senses are cultivated and educated, so Personality is developed functioning by the use of the conscious mind. Experience is practical acquaintance made with conditions that undoubtedly should make one wise. Faith is the principle of all action, the principle of all knowledge and the principle of the power. To be wholly alive or alert means not only to be conscious, but super-conscious. Let us consider the purpose life has in performing her miracle-works in and through Nature. It is clear that the very reason for existence in Nature is Joy in Beings. Goodness in action, beauty in feeling and truth in thought. The very fact that Man claims to be a responsible conscious being, with right to steer his own career, is a proclamation that he considers himself in command of his destiny. This implied capacity to bear that responsibility, where there is this recognition, then an inherent dissatisfaction with the general conduct of life is bound to creep in. All the information given to us through live outer senses in only dealings with matter. Matter is not permanent. Matter is be used as a temporary convenience that is necessary in between stage in our march into the Eternal.

Men to whom the soul-world has become a reality because of actual experience therein, seeing a measure of the value of the knowledge and consciousness of and in that world of which others know things, have tried to teach them of it, and how they also might know and enter into it by awakening the dormant soul-senses in themselves. For many of those who by awakening the senses of the soul, have gone far into that realm, have found in to be a realm of light, goodness, love and happiness.

The unconscious animal creature in its primitive state feels without thinking. Man, in his conscious state of living is far more prone to think without feeling. He is deaf to Nature's voice and violates her laws. Feeling and thinking together make up the quality of thought substance. If the quality is not sensitive, delicate and fine, then the energy of thought will turn to destructive measures.

Man is the mirror of the universe, an his triple nature stands in relationship to all things.

HEALTH

CARE OF THE FEET OF THE DIABETIC

A very interesting article by Mr. Francis A. Calvert, A.S. Ch. A.S.O. Chiropodist to the Diabetic Clinic of the Royal Prince Alfred Hospital, on "Care of the feet of the Diabetic", has appeared in the March 1954 issue of the Australian Diabetic Journal, concluding with the following "Do" and "Don't".

Do:
1. Wash feet each night.
2. Dry with a soft towel (without rubbing).
3. If feet are dry, rub gently with toilet lanoline.
4. If feet are moist, swab with methylated spirit.
5. Use loose-fitting bed socks instead of hot water bottles.
6. Wear well-fitting shoes.
7. Seek treatment immediately for the following: Blisters, infection of toes, ingrowing toe nails, painful bunions corns etc.
8. Have your feet attended to regularly.

Don't:
9. Do not cut corns or calluses.
10. Do not wear circular garters.
11. Do not sit with legs crossed.
12. Never use strong antiseptics on the feet such as iodine, lysol, carbolic acid etc.

PRECEPTS FOR PRACTICE

By Swami Sivananda

1. Yoga brings a message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the ignorant.

2. Fear is the deadliest disease. It is the cause of worldly cares and anxieties. Remove this by cultivating courage and meditation on the fearless Atman or the Immortal Self.

3. The mind vibrates discordantly, the five sheaths vibrate inharmoniously, on account of the force of Rajas (passion) and Tamas (inertia), likes and dislikes, lust, greed, hatred, fear and jealousy. How can you expect real happiness and health when such a state of affairs prevails in the system ?

4. Mental health is more vital than bodily health. Diseases take their origin in the mind first and then manifest in the physical body (Adhi Vyadhi).

5. Do not think of a disease too much. Too much thinking of the disease intensifies and strengthens the disease. Forget the body and the disease. Keep the mind and body fully occupied on useful work.

6. Pranayama regulates the breath and the mind also. There are harmonious vibrations. You will enjoy good health

and happiness. Therefore, be regular in your daily practice of Pranayama.

7. Practice of Asans develops the body and the practitioner is ever agile and nimble. He has a very elastic spine and a supple body.

8. Disease is indeed a grand blessing. It opens your eyes to the realities of life. It instils mercy and sympathy in your heart and turns your mind towards God.

9. Practise the Presence of God. Behold Him in all faces, in all beings and in all forms. See Him everywhere. You will enjoy real peace, health and happiness.

10. Meditate ceaselessly on the diseaseless and ever blissful Atman. Chant On. Sing Om. Do Japa of Om. You will be blessed with health and happiness.

A DAILY DOZE FOR THE "OVER-FORTIES"

(*Sri Swami Sivananda*)

If our bodies are to remain firm, trim, toned, and in top form for steady nerves and clear thinking, we who are over forty, stand as much if not more, in need of regular exercises as younger folk. Most people at this age either have dispensed with exercises entirely, or attempt to level up a daily sedentary life with wild weekend bursts of golf or some other exhausting bout of activity. Neither extreme is beneficial, but moderate exercise, taken regularly, can do much to our health and capacity for life.

All we need is ten minutes' conditioning exercise each morning on the bedroom floor, preferably before open window. The effects are cumulative. As a result, body organs function more smoothly, nerves steady, and the whole tone of the body picks up. There's no age limit to conditioning, and there are few who do not benefit. Here then is a "daily Dozen" for the over forties twelve simple exercises designed for finer physical fitness in the mature years :

1. BREATHING EXERCISES:

Stand upright, hands and hips firm. Rotate shoulders, forward, upward, backward, and downward in circles slowly, inhaling on the up movement, exhaling on the down. Slow down the movement and breathing gradually. Keep up for thirty seconds. Rest a moment, then repeat five times.

2. BREATHING AND STRETCHING EXERCISES:

Place hands in front on thighs. Now inhale slowly, raise arms up in front with big circular movement to high overhead, at the same time lift diaphragm and raise body on tiptoe. Hold a moment at full stretch. Exhale slowly, and take arms sideways and back to first position. Repeat ten times.

3. TRUNK-STRETCHING EXERCISE :

Stand upright twelve inches from the wall. Inhale slowly, raise arms to overhead, and bend backward to touch wall with thumbs only. Mxhale and bring arms back, taking them to touch the wall again by your side. Repeat ten times.

4. BALANCE AND HIPS:

Stand, hands hips firm; swing leg forward, rotate it sideways, backward, and back, first position, slowly. Repeat each leg ten times. If unsteady at first, hold top tail of a chair by your side.

5. LEGS

Stand upright arms at sides. Jump up and come down on toes with legs open, like a pair of scissors. Jump again reversing position of limbs; repeat twenty times. As joints become more limber, open arms and legs wider, bending knees slightly on lighting.

6. POSTURES AND THIGHS:

Stand uprignt arms horizontal at shoulder level. Kick up with right foot to touch right hand repeat with each leg ten times.

7. ABDOMEN :

Bend arms at shoulder height, placing fingers behind neck. Bend forward at waist until head is at hip level, hold breath a moment, then stretch up and exhale. Now bend to left, then to the right; repeating in each direction five times.

8. STRENGTHENING ABDOMINAL MUSCLES AND ORGANS:

Lie on back arms outstretched sideways. Keeping shoulders on floor, swing left leg up and over to touch right hand, turning through the waist. Then return slowly. Repeat with each leg five times.

9. SPINE AND BACK MUSCLES :

Lie on back with arms bent at elbows. Now press upward, so that body forms an arch, weight resting on heels and shoulders. Hold position for five seconds, relax and repeat ten times.

10. HIPS AND THIGHS:

Lying flat on back, bend knees to chest and clasp them in arms. Now without unclasping roll to a siting position, then roll over to left and regain sitting position; then to right, and repeat in each direction ten times.

11. LEGS AND WAIST:

Lie on back, hands straight overhead. Lift legs up slowly and take them over to touch hands behind your head; relax back to first position. Now swing arms and trunk up and forward to touch toes with finger-tips. Repeat each way about five times.

12. VITALITY EXERCISE:

Stand with arms by side, first doubled, slowly lower trunk bending knees out till first meet floor. Keep heels on floor. Now stretch up again and repeat ten times. It is beneficial for the generative organs. With a rough towelling of the skin, the general system of body and mind is toned.

THE NEEM—GIVER OF HEALTH

Sri N. V. (Eswar)

One of the many trees which are looked upon with veneration and devotion in India is the Nimba or Neem tree. The Neem tree is botanically known as *Meha Indica.* The Hindus in India ascribe a sacredness to the Neem tree next only to the banyan tree. Actually, the neem tree's sacredness is something higher. For the neem tree is considred the better half of the banyan tree.

Where a banyan tree and a neem tree grow together, they are symbolically married in accordance with Hindu religious rites, saffron coloured threads wound round them. In many instances, sapplings of neem or banyan tree are brought and planted near to each other in the courtyards of temples or other sacred spots and are married according to rites.

The sacredness of the neem tree flows from its legendary origin on earth. The only daughter of one of the ancient kings in South India was suffering from an unknown malady for a long time. All the physicians in the land could not do anything to cure her. Finally, one day, an old man, tottering with age, came along and promised to cure her, hearing that the king had decided to give the Princess Thailambal in marriage to the one who would cure her. The old man was led to the palace. On his way he met Rama, Lakshmana, Sita and Hanuman. He prayed to Rama that his mission might be crowned with success. Rama instantly created a tree and plucked from it a few green leaves. Handing these leaves to the old man, Rama said that a paste of the leaves, administered orally, would cure the princess of the malady. This is how the neem tree came to the earth.

The old man followed Rama's instructions, and the princess became well. The king, however was troubled in his mind that his daughter had to wed a withered old man. Knowing the troubled feelings of the king, the old man transformed himself into a very handsome young man. For he was none else tnan Lord Shiva himself. Princess Thailambal was only Shiva's consort Parvati who came to the earth as the daughter of the king. Lord Shiva and the Princess were married. Because Iswara (shiva) came as a *Vaid* (physician), the temple built for him came to be called Vaidiswarankoil and the town also got that name. The town Vaidiswarankoil is some two hundred miles South of Madras.

Because of the miraculous cure the princess obtained through the Neem leaves, this tree is placed high on the list of remedies in the Indian system of medicine. It is also credited with other spiritual properties due to its divine origin.

Orthodox Hindus do not use any remedy except the Neem leaf in the cases of chicken and small-pox. A few leafy stems are tied together into a sort of brush. This leafy brush is caressingly brushed over all the affected parts of the body. This superficial touch of the Neem leaf alone is considered enough to bring about an early cure. In difficult cases, Neem leaf is made into a paste and applied externally over the affected parts. In certain cases, the Neem leaf paste is taken by mouth also.

There is a stronger reason for associating Neem leaf with chicken and small-pox. Since Princess Tailambal—the famale aspect of Godhead—or Amman, was cured of her malady by the Neem leaf, the Neem tree is considered Amman's favourite tree. The general belief is that chicken and small-pox, of which there are said to be eighteen varieties, are the result of the playful prangs of Amman. Naturally the remedy for a disease spread by Amman has to be cured by medicine prepared out of her own favourite herbal tree.

Because of this association with Amman, most of the Neem trees in the villages, especially the ones at the cross roads have a small temple dedicated to her, at their foot. In many instances there might be only one small piece of stone with saffron and turmeric marks on it. In all worship offered to Amman, Neem leaves occupy the most important place.

The Neem tree grows to a height of some 50 feet with a large trunk. The branches spread out over a fairly wide area. Characteristically it is a shade tree. The trunk and branches cannot be classified as strong. Neither can they be used as timber. Actually the branches would come off on application of human power. The leaves grow in clusters on small stems and are long and tapering, away from the stem. The leaves can be classified as belonging to the coniferrous variety.

The lay public believe that the Neem tree is potential enough to drive away ghosts and devils merely because it is the favourite tree of the Supreme Goddess. This belief is so widespread that it has found a place in Indian architecture. A Neem tree on the eastern side of the house is prescribed to guard the house from the operations of ghosts and other evil forces. One would consider himself quite safe at midnight from ghosts and devils if he were at the foot of a neem tree!

The ancient Indians were not far wrong in giving an important place to the Neem tree in the courtyard of the Indian home. According to the findings of Russian scientists, Neem leaf extracts keep away locusts and aphids. This would indicate that the breeze that wafts over the Neem tree foilage gets filtered of all germs and impurities and thus turns out to be an agent for healthy living.

Usually a bunch of Neem leaf is kept near the pillow of a woman in child-birth for 28 days after delivery. This is done to keep evil eyes and ghosts off at a distance. A bunch of Neem leaf is also kept above the main door of the house for confinement, which is the usual Indian custom, a few Neem leaves are struck into her hair to ward off evil. The same custom of sticking neem leaves into the hair is observed when she goes back to her husband's house with the infant child.

The Neem leaf is considered such a good agent to drive away evil, that Indian witch doctors always keep a bunch of Neem leaves ready at hand. Incidentally peacock feather is also considered a good instrument for this purpose.

It is believed that women who circle the banyan tree wedded to a Neem tree 101 times, if possible, every morning, or at least on Sunday mornings, would receive untold blessings.

May be the Hindu devotion and veneration towards the Neem tree have sprung from a true realisation of its miraculous medicinal properties. In ordinary itches, scabbies, ulcers the Neem leaf paste is a good remedy. Neem leaf extract is to cure against jaundice and a corrective of disorders in the liver. When the Neem paste is applied on itches, scabbies and ulcers a little turmeric is also added.

The bark of the Neem tree is used to boil water for bathing a woman after child-birth. Such boiled water is believed to tone up her nervous system generally and strengthen loosened muscles. Research conducted at the Lucknow Medical College proves that Neem extracts is a good agent to stimulate uterine contractions. Decoctions prepared out of Neem bark and dried flowers are found to be good agents to build up shattered health, specially during the convalescence period after fever.

The Indian village people press oil out of Neem seeds on their crude oil presses and use this oil in cases of rheumatism, sprains and swellings. This oil is called margosa oil. Almost every house in the village would have a small quantity of Neem oil always ready at hand for emergency, used to stimulate heat in limbs. Some are advised to dab oil all over the body and bathe in hot water to build up a healthy nervous system. While it is not so generally used, some do use the Neem oil on the scalp to stimulate the growth of luxurious hair. Margosa oil is also used in cases of leprosy.

The Neem fruits are used as a general purgative medium by the village folk. It is not rarely that cows which eat Neem fruits yield milk the next day with a bitter taste in it. The Neem fruit is a great enemy to intestinal worms and other germs in the body. It is also said to correct many of the ordinary urinary troubles.

Some of the village folk have found that scattering a few dried neem leaves among their woollen and other valuable clothes would keep them safe from moth and other destructive insects.

Although the tooth brush is now daily used at least in the cities and towns of India, almost all the villagers and a good number of city dwellers who have sprung from village stock still cling to the twig of the neem tree for brushing their teeth with. This habit is so widespread that neem twigs are sold by hawkers on railway platforms and even Calcutta and Bombay have shops selling neem twigs as a normal commercial item. It must be said that this habit of using the neem twig as tooth brush is not so widespread in South India as it is in North India.

The neem tree enters even the Indian kitchen. Its tender flowers are utilised in cooking soup, commonly called rasam in South India. This rasam is prepared with a little quantity of tamarind, condiments and water. The neem flowers are fried in a pan with a small quantity of ghee (clarified butter) and mixed with the soup. The neem flowers float on the soup, giving it a rare fragrance. The flowers also enhance the taste of the soup. I have found some people in Calcutta using a few tender leaves also along with the flowers when making the soup.

The villagers believe that neem flowers are a good remedy against dysentry. The neem flowers are fried in a pan and mixed well with a small quantity of rice, adding a little salt.

Three or four balls of this rice are taken in. This treatment is enough to stop a major number of cases of dysentry in the Indian villages. The flowers are used in a different way also. The fried neem flowers are mixed with jaggery, and the mixture is powdered well. This powder is capable of preventing dysentry in the initial stages.

The foregoing account would establish what an important health-giving tree the Neem is. Quite naturally, the Neem tree has obtained a very important place in Indian civic life. All the leading road builders in the history of India have considered avenues planted with Neem trees on either side of their dream of life. The Mughal Emperors of India paid particular attention to this aspect of road-building. As a result of this, all the important roads and avenues in Delhi, which was the Moghul capital, are lined with Neem trees.

It was of course, Emperor Asoka who ruled over the greatest part of India between 273 and 232 B. C. who gave the strongest fillip to the movement of planting roads and avenues with Neem trees, realising the medicinal value of the tree as also its practical use in filtering the atmosphere of its impurities. Emperor Asoka had ordered that all the roads and avenues in his capital of Sarnath should be planted with Neem trees. The six-mile road linking Banaras with the Sarnath ruins is literally canopied over by Neem tree foliage.

Data obtained by scientists working in laboratories of the Council of Scientific and Industrial Research in New Delhi establish that the Medical estimate held by ancient Indians of the Neem tree is not far wrong. The new products obtained from Neem seeds called Nimbidin and sodium nimbidinate have proved themselves capable of being used as a major ingredient in a number of pharmaceutical preparations. Nimbidin in its straight form is also a good cure against malaria, the deadly scourge that carries away nearly a million souls in India every year. Applied investigations have established the efficacy of Nimbidin as a good remedy against such skin diseases as eczema, scabies, arsenical dermatitis, furunculosis, septic ulcers and sores caused by burns. Nimbidin and sodium nimbidinate are found an effective gargle in cases of sore throat and good elements to stimulate uterine contractions.

Hardly 25 per cent of the Neem seeds grown in India is used in manufacturing Margosa oil. Vast quantities of these useful seeds are left neglected, destroyed, or just thrown away into the waste heap. Of course, some of these seeds grow up into neem trees in neglected spots. Now that two useful products have been obtained from the seeds, systematic efforts could be made to collect all the available seeds in the land. The Council of Scientific and Industrial Research has plans of starting a large scale plant quite on modern lines to manufacture Nimbidin and Sodium Nimbidinate.

Proportionately a quantity of Margosa oil is prepared in cottages than in factories. The industrially made Margosa oil is, of course, used up by a few pharmaceutical concerns in making medicinal toilet soaps and tooth paste. There are three principal brands of soap and one brand of tooth paste on the Indian market, whose basic ingredient is Margosa oil. Of these, one brand, viz., Margo Soap manufactured by the Calcutta Chemical Company, who are also preparing the Neem Tooth Paste is in great demand all over India. It seems this brand of soap enjoys some substantial overseas trade also.

Thus apart from its spiritual and herbal value, the Neem tree has also become an industrial tree in the sense that it contributes in good measure to the pharmaceutical wealth of India.

(From The Sunday Hindustan Standard.)

ASTHMA—THE BRONCHIAL TYPE

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Actually the word Asthma is not a medical term : it is very vague and denotes any and every sort of dyspnoea of the expiratory type which occurs in paroxysms. This sort of dyspnoea can be due to very many causes, according to which occurs in paroxysms. This sort of dyspnoea can be due to very many causes, according to which it is named e. g. (1) Cardiac, due to heart disease and (2) Renal rather uraemic due to kidney disease, (3) Thymic due to persistance of Thymus gland and (4) Hay-Asthma—a very severe form of a Hay-fever, (5) Potter's Asthma—most probably with silicosis type of pathology in potters and other clay workers and the last but not the least in importance we come to this Bronchial Asthma which is a paroxysmal affection occurring most frequently in patients of neuropathic inheritance. It comes in attacks of severe expiratory dyspnoea due to excessive vagal discharges set free by peripheral irritation, chemical agencies or other influences. Once again keeping in view the etiological factors now, bronchial type of Asthma can be classified as follows:—

(A) Diseases or infections of the respiratory tract and (B) Allergic cases.

Under (A) 1. Diseases of nose-deformity or bacterial inflammation.

2. Glands pressing on the vagus nerves.

3. Bronchial infection-may be due to pueumococcal pnemonia or other common organisms.

Predisposing cause: *Age*: may start in any age; injority of causes it starts before twenty. *Sex*: Nearly twice as frequent in males. Heredity is familial also, not always a direct heredity, rather a sort of neuropathic temperament which may be shown up by migrain, epilepsy, hysteria etc. And unduly irritable bronchial centre is a factor which is transmitted by heredity. Other diseases like gout, syphilis, bronchiectasis may predispose to it.

Exciting causes: *Chemical substances*-emanations from certain animals like horse, cat, and dog etc.

(2) *Dust from corn.* rice or oats, smell of drugs like Ipecacuanha.

(3) *Scent of polen of grasses* and flowers and articles of diet.

Peripheral irritation:—Irritation of nose, Naso-pharynx and Bronchi may precipitate an attack of Asthma.

Gastro Intestinal Disturbances:—e.g., After a heavy meal, or an indigestable meal.

Genito-urinary condition:—especially in women notably ovarian or uterine diseases. This may induce asthma.

Cutaneous:—Urticaria and echzema etc., which usually alter with the attack.

Nervous factor:—Nervous shock and fatigue.

Under (B) i.e. Allergic cases we may have (1) Local allergy-nasal mucus membrane allergic to foreign antigens which may be (a) congenital or (b) acquired:—The latter being more common in Indians in occupation with large amount of dust in the atmosphere.

(2) *Heriditary allergy*:—rare in Indians.

(3) *Due to internal toxins*:—(a) some article of food (b) secondary to Bowel diseases—e.g. Amoebiasis, Helminthiasis and chronic-colitis.

Most of the cases of Asthma as we come across in our general practice are actually a mixed type where Bronchial infection and allergy both are working.

Coming to symptomatology, not much should be said. It is one of the most dreadful and a dramatic diseases and during the attack each breath becomes a noisy, wheezy struggle for survival, the desparate person concentrates all his energy, emotion on a fight to get enough air into and out his lungs, to

support life. Usually individual attacks are not fatal, but repeated ones make the patients suffer into a chronic invalid who in turn develops into a serious cardiovascular and lung complication in due course. Attacks usually come in nights and mostly in the second half, i.e., after 12, though may come in day time also. This may be due to the slacking of the sympathetic control over the vagus. The attack may be ushered with an "Asthmatic aura" like the restlessness, irritability, coryza or mental exaltation.

During the attack, percussion: shows hyper resonance and encroachment on cardiac and hepatic dullness.

Auscultation:—In short and high pitched expiration prolonged, both phases having abundant, silent bronchi. Differential blood count will show eosinophilia up to 35 percent in cases of allergy. Late in paroxysm cough develops, pearls of Lannaec or Crushman's spirals, appear in expectoration.

Microscopically sputum contains lucocytes, mostly eosinophils entangled in mucus; Charcotleyden crystals are also commonly found.

Not speaking anything about the diagnosis and differential diagnosis which has mostly come under the classification also, now I come to *prognosis*. As already pointed out death seldom comes during the ordinary attacks of asthma, though status Asthmaticus may in some people close the scene. While repeated attacks in chronic disease make the prognosis serious, complicating emphysema, bronchitis, bronchiectasis and cardiovascular changes. Lastly coming to the treament of this pretty common and most difficult to cure this disease, I again discuss under three heads: (1) during the attack (2) in between the attacks (3) status asthmaticus.

Treatment of Attack:—*Drugs* may be given by (1) inhalation, nasal sprays by mouth or by subcutaneous injection. First and foremost being Adrenalin, one in one thousand 10 mm. hypodermically, usually sufficing in early stages, it should be given cautiously to old people and may be combined with Pituitary extract. Ephedrine 1 cc. gr. ¼ to ¾ is a good substitute for the above and can be given by mouth. Adreno-ephedrine can be given when either fails. Only Adrenalin can be given by nasal spray also, especially in combination with chloretone. Fumes of burning nitre paper soaked well in a powder composed of tobacco strammonium and nitre, etc., may help. Strammonium cigarettes also useful. Inhalations of any Nitrite, ethyliodide and chlroform may be tried. Absolute rest is helpful. It may be obtained with chloral hydrate, barbiturates, peraldehyde in therapeutic-doses. About morphine there is controversy because pharmacologically it is a broncoconstrictor and depressant of the respiratory centre. If at all this is to be used please remember that *it should never be given* in the customary dose; never combined with atropine and never in the critical state of (status asthmaticus).

Between the Attacks:—We should try to find out and treat the predisposing and exciting cause. So far as clinical and locality goes, every patient is a law unto himself; some like dry while others are better in foggy damp climate. Some are worse at sea-shore, while others have to take up voyages on sea for getting relief.

Diet is important:—One should take an easily digestible diet. Glucose is specially good, more so for asthmatic children. It is best given as dextrose orangade. There is one important rule for all heart cases and lung cases that no solid food should be given after sunset at all, better not after 5 P.M.

Fatigue:—Over work and continual stress are to be avoided. Bowels must move regularly, if there is the slightest doubt as to the efficiency of intestinal cleansing, plain water enema is the best. A loaded colon always pre-disposes to an attack.

General health should be maintained:—Arsenic is said to be good in any form. A most practical way of finding out the offending factor in diet is that the patient should be made to reduce articles of diet in quantity as well as in number in about a week's-time, coming to a fast in about a week's time. He should first live on plain water with salt, for one to three days, taking plain water enema daily and then start increasing his diet once again adding one article of diet every third day considering the conditions of the stomach and intestine. Thus the offending article of the food can be easily found out if any and then desensitization done by giving very small amount of the article and increasing slowly and steadily the quantities, reducing once again if an attack comes. Non-specific Protein de-sensitizations may be tried. Auto-genous vaccins from house dust etc. may prove helpful in certain cases. A gold salt allocrysin given i.m. 0.2g. weekly (after testing the sensitivity first) 2 gm. in all may help a lot.

Breathing exercises of expiratory type are also recommended:—Status asthmaticus:—This is critical state, death may occur in certain cases. So I deal with it in a little detail point by point (i) Nurse the patient in a sitting posture, in a chair or bed with some table etc. to rest his arms. Bed-room should be airy, cool and free from dust etc. (ii) If the patient is de-hydrated by ample amount of fluids by mouth, otherwise by intravenous method given. Don't give this treatment to cases with evidence of heart-failure or high venous pressure and discontinue it at night. For anaemia oxygen may be used but very cautiously, because the respiratory centre loses its normal response to carbon-di-oxide, whose level rises and eventually causes death.

Foods like milk, Glucose, fruit juices in small quantities at first may be allowed. Drugs to be used can be discussed as (one) broncho-dilatus. Adrenalin is the most important and should be used first 0.5 cc. of .1 percent and further 0.1 cc. every two minutes till relief. A total dose of 3 cc. may be given.

Next use aminophylin, give 10 cc. with 20 cc. of saline intravenously slowly. It can be used as I.V. drip (0.48 Gm. to one liter of saline) at the rate of sixty drops per minute; if it is effective it can be repeated two to three times in 24 hours. (ii) Antibiotics:—As most of all cases have infection it is better to use them as routine measure. Though later specific anti-biotic can be taken, after getting the phlegm tested while penicillin, streptomycin and sulphanamide can be used to full doses. Now we have terramycin and aureomycin, etc., where penicillin do not effect a cure. Anti-biotics usually improve the case dramatically.

(iii) Sedatives:—Only large doses can give sleep to such a patient; but all hypnotics in large doses depress the respiratory centre to some extent. As already mentioned morphine, heroine, etc., should not be used.

Pethidine:—Pethidine in 54 to 100 m.g. doses with respiratory stimulant like coramine given simultaneously in one syringe helps to some extent. Paraldehyde 2 to 4 drachms by mouth is good and may be repeated in smaller doses, if needed 2 to 5 cc. be given i.m. and repeated 2 to 4 hours.

(iv) *A.C.T.H. and cortisone*:—They have the beneficial effect most certainly in majority of causes. Improvement may occur in one to three days. Most economical method for A.C.T.H. is a saline drip I.V. for 12 hours out of 24 hours. 25 m.g. or even less is sometimes effective. By subcutaneous method 100-160 m.g. in four doses in 24 hours for first day and then 100 m.g. daily in divided doses for the next 4 to 5 days.

Cortisone:—By mouth or subcutaneous 100-200 m.g. in four equal doses for 1st day and then 100 m.g. daily for the rest of the week gradual reduction for a few days.

Some points which might not be lost sight of are (i) avoid morphia (ii) never give aspirin unless sure that the patient is not sensitive (iii) Spray containing papavarine and atropine etc. should be avoided and lastly never overtreat the patient. Some times the cessation of all the medicines may improve the case.

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